

# Zion's Herald.

VOLUME LXVI.

BOSTON, WEDNESDAY, AUGUST 22, 1888.

NUMBER 34.

## Zion's Herald.

PUBLISHED BY THE  
Boston Wesleyan Association,  
36 Broadway Street, Boston.

CHARLES PARKHURST, Editor.  
ALONZO S. WEED, Publisher.

All stationed preachers in the Methodist Episcopal  
Church are authorized agents for their locality.  
Price including postage \$2.50 per year.

Specimen Copies Free.

### THE OUTLOOK.

The crusade against "trusts" has already begun. In New York the Sugar Trust has been cited, in the name of the State, through its individual members, to appear in court and show by what authority they exercise corporate functions without the grant of corporate powers. Also, a sugar refinery company in the same State has been taken legally to task for abusing its franchises in becoming a member of the Trust. In the United States Senate resolutions have been pending for several weeks providing for a general investigation of the whole subject of "trusts"—sugar, oil, whiskey, etc.—and on the 14th a sledge-hammer blow was dealt at these irresponsible combinations by Senator Reagan's bill, which clearly defines, in the first place, in what a "trust" consists, and then imposes a penalty upon those convicted of engaging in such associations, of not more than \$10,000 nor less than \$1,000, and of imprisonment in the penitentiary for from one to five years. So stringent a bill as this may not become a law, but it shows a disposition on the part of the Senate to grapple vigorously with a serious and growing evil—how serious may be inferred from the announcement that on the day before the Reagan bill was introduced, information concerning the gigantic Lumber Trust, which has acquired control of nearly all the pine lands in Minnesota and Wisconsin, and which represents a capital estimated at \$60,000,000, was made public.

Mr. Parnell's report to the parliamentary appointment of a Commission to investigate, among other things, the compromising letters alleged to have been written by him, and published in the London Times, was a suit for libel against that journal, brought in the Scotch courts, with damages laid at \$250,000. Now this is precisely what the "Thunderer" has been challenging Mr. Parnell during the past year to do—to test the authenticity of the letters by an appeal to the courts, and defend his reputation thereby from the charge of complicity with murder. Singularly enough, however, now that Mr. Parnell has been goaded to this expensive and dilatory method of vindication, the Times is very much astonished, and prefers to make answer only before the partisan Commission recently appointed. It affects to question the jurisdiction of the Scotch courts, and evidently does not relish the idea of an impartial and judicial sifting of the case. It does not care to risk conviction of having published forged documents, and to be forced to testify from whom it purchased them. It announces its intention of refraining from further comments, and meantime will get its case as speedily as possible before the Commission, which will convene Oct. 16. Mr. Parnell may derive some satisfaction from having muzzled, for a period at least, this unscrupulous sheet.

Encke's comet reported itself to the alert eyes of the astronomers at the Cape of Good Hope on the 3d inst.—its twenty-first appearance since its formal discovery seventy years ago. Its period is a little over three years, and it will be visible only in the southern hemisphere. Faye's comet has also returned—so the European observers report. This comet has an orbit beyond that of Encke's and a period of seven and a half years. A good deal of interest has been excited by the mysterious intimations which come from Mt. Hamilton, Cal., of the revelations made by the great 36-inch telescope—revelations so surprising and bewildering that the observer in charge—Prof. Holden—hesitates to publish them, and predicts an entirely new astronomy. A recent visitor to the observatory, who, as a member of the U. S. Geographical Survey, is competent to express an opinion, said:—

"I am not at liberty to divulge just now what I saw and what has already been accomplished by the astronomers on Mt. Hamilton. That glory is for the astronomers themselves, and when they do make public their discoveries, which I hope will be soon, I tell you it will astonish the astronomical world as much as any one else. Some of the discoveries they have made are in fact so novel and wonderful that Prof. Holden and his corps of assistants are really timid about announcing them to the world until they are entirely satisfied that they really do exist and are not illusions of some sort. Important discoveries have been made in all of the departments—nebulae, double stars, planets, etc.—and questions which have been subjects of doubt and speculation for generations have been entirely put at rest and accounted for."

Possibly the great telescope will clear away the mystery of the constitution of comets.

The retirement of the veteran Von Moltke from the command of the German army excited a profound interest, when announced last week, and will mark a date in German history. Next to that of Bismarck no name holds higher honor in the Fatherland, and none is associated with changes and events more important. His military career covers a period of seventy years. As a master of the science of war, as a strategist, he probably never had a superior. Never was a general more painstaking than he in securing accurate information

of the topography and resources of a country. It is said that his portfolios contain precise directions, down to the smallest detail, for the invasion of any country in Europe. His extreme age—he is now in his 80th year—is the only reason for his retirement—and the emperor has gratefully acknowledged his surviving ability by promising to consult with him in any emergency and by appointing him to the post, said to have been held only by the Emperor Frederick, of President of Defence. His successor, Gen. Von Waldersee, has been for a long time his favorite pupil and confidential friend. The wife of the new commander-in-chief is an American lady.

Two important enterprises have been lately started in Russia, for the success of which, however, that conservative country will be indebted to outside capital and energy. One of these is the insulation of the Crimean peninsula by a canal which is to unite the Azof Sea and the basin of the Don with the basin of the Danube and the northern waters of the Black Sea. A French company and French capital are understood to control this project, which, of course, has the sanction of the Russian government, will be about seventy-five miles long, cost from twenty to fifty millions of dollars, and take four years to complete. M. Epsin, the superintending engineer of the Suez Canal, it is said, will be in charge of the work. The defensive advantages to Russia in case of war of this new cut, as well as its commercial advantages, will be great. The second enterprise is an attempt to establish a water route from western Europe to the heart of Siberia. The route proposed is northern, by the way of the Sea of Kara, to the Yenisei River, and, of course, will be open for only two or three months in the year. A British sea captain, named Wiggins, is so firm a believer in the feasibility of this route that he has secured from the Russian government a concession for free trade for five years, and has left England in a well-fitted and freighted steamer for the mouth of the Yenisei. There he expects to meet another steamer of his line which will descend the river, two thousand miles, from the south of Siberia; the steamers will exchange cargoes, and the Captain expects to get back to England within two months. Some idea of the enormous profits in this exchange will appear from the following sample figures: A ton of salt is worth in Liverpool about \$4; at Yeniseisk it can be sold for \$75. Good beef at the latter place is worth five cents a pound, and wheat sells at \$5 a ton. Evidently if Captain Wiggins runs the ice gauntlet of the Northern Sea, and is successful in his plan, he will find "millions in it."

### INTELLECTUAL GROWTH IN THE MINISTRY.

BY REV. D. H. WHEELER, D. D.

THE subject is too large for our space; but some hints respecting it may serve the needs of some young ministers. There is an increasing demand upon the brains in the pulpit—we all know that. We are more likely to forget that there is a changing demand. Not even a sheep can live on last year's fodder. A man is more noble in this respect than a sheep—changes more. After powder has been fired once, it refuses to explode. South's sermons lost their salt-petre a generation or two ago. All the other old sermons are in like case. This generation must be preached to by men of this generation.

These remarks suggest the kind of growth needed in the ministry. It is such a growth as gives the preacher a knowledge suited to present pulpits—such a knowledge as fits the present age; a knowledge of theology, of course, but such a knowledge as fits the present age; a knowledge of theology, of course, but theological knowledge preaches to this generation: doctrinal knowledge, but of doctrines reduced to plain English and capable of application. All which needs no special explanation to a Methodist audience. There is no earthly use of hair-splitting knowledge of the five or seven points of a metaphysical creed. It is no longer preachable knowledge.

But all this knowledge is of small value in the pulpit unless a man knows a great deal more. He must know the English language, if he is to preach in this tongue; and he must know it as his hearers use it. He need not put this on all fours and copy popular vulgarities, but to catch and use the best dialect of the plain people is of vast importance. It is not an easy thing to be done of an afternoon; it is a study for a lifetime. Then, all that the people know is a frame-work for the truths of the soul. Through this knowledge Divine knowledge is conveyed. Paul did that at Athens when he quoted a Greek poet. He had better poetry in his Hebrew head; but he could not teach a Greek with Hebrew ideas alone. He must have Greek thought to carry his meaning. We all know this in a measure. If one addresses sailors, the landsman's ideas will not serve. The dialect of the sea covers the knowledge, thought, ideas, of the men who go down to the sea in ships. In every calling, men have just such a knowledge to be fitly drawn upon in preaching.

Now it happens that in fifty years all human knowledge has been revolutionized—reformed, widened, specialized. And it is further true that the popularizing of knowledge by schools, books and newspapers has altogether changed the media of ideas through which the Gospel must pass to reach the contemporary mind. Sidney Lanier says the poet should be master of the science of his age. He points out that all great poets are familiar with the great lines of their age's science. Lanier's reason exactly fits the pulpit. The science is part of the apparatus of communication. In truth no other man needs to know so much as the preacher. He must, to be perfect, know all this knowledge, general and special. If he preaches among iron mills, he has need to learn the business that goes on in the mills—its processes and its dialect. Such knowledge furnishes the media for the truth which is best at that place.

Before all things the preacher needs a growing mind—before all things else which are intellectual. Some men seem to harden and deaden before they are forty. It is a dreadful calamity to them and the church. But is it not something worse—is it not a sin? No decently-treated mind behaves in that way. Give it a chance, and the mind goes on growing to the year hundred. But a mind will not grow on old sermons, old prejudices or old chaff of any sort. Mind food is always something the mind digests, and in digestion a pleased palate does half the hard work. If a man cannot develop a taste for knowledge, for new knowledge, if he has no desire to get abreast and keep abreast of the general popular knowledge of his time, he ought to get out of the pulpit. We begin to doubt seriously and painfully the theory that he is good enough for Hard-scabble Circuit. We have heard from that charge, and the brethren say they are tired of foolish preaching. May the Lord send them better!

### THE TEN BEST BOOKS.

BY REV. J. O. PECK, D. D.

[Our readers will remember that we referred the application of a young minister for the names of the best ten books to President Warren, who furnished us with the very suggestive reply contained in our issue of Aug. 8. At the same time we requested Dr. Peck and others to write. The Doctor sends the following.—Editor ZION'S HERALD.]

1. THE BIBLE.—studied more hours than all other books, is the best preparation for the pulpit.
2. YOUNG'S CONCORDANCE.—with every Hebrew, Greek and English word of the Bible.
3. IMITATION OF CHRIST (Thomas a Kempis).—to pervade the heart with humility and love of Christ, as a preparation to preach Him.
4. THE STILL HOUR (Pheps).—to cultivate deep, rich, abundant communion with Him whom we preach.
5. BARROW'S OR SOUTH'S SERMONS.—for best English style.
6. SHAKESPEARE.—for analysis of human nature and graphic power.
7. DRUMMOND'S "NATURAL LAW IN THE SPIRITUAL WORLD"—for suggestiveness and union of Science and Faith.
8. SPURGEON'S "TREASURY OF DAVID"—for doctrine, for evangelical zeal, for grand impulsions.
9. SOME STANDARD VOLUME OF POETICAL QUOTATIONS.—not for quotations only, but for saturation of the mind with lofty poetic expression.
10. PRESIDENT FINNEY'S AUTOBIOGRAPHY.—for inspiring and guiding the ministry for its chief function—revivals and the salvation of souls.

### FROM ZWICKAU TO SVENDSBORG.

BY BISHOP W. F. MALLAM.

FROM Zwickau where the German Conference was held I hastened to Svendsborg, the seat of the Denmark Mission Conference, or annual meeting. It is not one of the most interesting routes over which we travel. We pass through Leipzig, and five miles out of the city, we come in sight of the battle-field of Breitenfeld, the scene of one of Gustavus Adolphus' most famous encounters with the army of the Romanists. It is wonderful how God raised up this man amid the seclusion of his distant home to unify and make triumphant the discordant and defeated hosts of Protestantism. We pass through Magdeburg, and see the remains of some of the old-time fortifications which for seven long months held at bay the blood-thirsty hordes of Tilly and Pappenheim. One familiar with the history of the place is very likely to forget the green fields and quietly-feeding cattle in and about the suburbs, and also lose sight of the hurrying throng about the station, and become oblivious even to the ringing and whistling of the engineer as he sounds the signals for the train starting, when the mind runs back to the fearful scenes that were enacted here. The city, after a most heroic defence, was given up to the brutality of the infamous soldiery who composed the army of Tilly. He was trained in the school of the Duke of Alva, but that heartless and blood-thirsty general never, at his worst, equalled the terrible enormities of Tilly at the capture of Magdeburg. And let it be remembered that it was in the interest of that church whose loudest boast is that she is everywhere and always the same. Either the boast is foolishness, or the church that makes it deserves the hatred of all mankind. But the facts of even recent history prove plainly enough that there is some truth in the claim; that it is the want of power that prevents the atrocities of the Dark Ages being re-enacted. Certainly this is so if the church never changes.

From Magdeburg to Hamburg the country is a plain, almost as monotonous as a western prairie. There is, now and then, in the distance a glimpse of the hills, and, occasionally, not far from the line of travel, we catch sight of a castle-crowned crest, but they are very rare in this part of the country. Hamburg is a town well worth visiting. It is one of the largest towns, or cities, in Europe. It has about the same population as Boston, but is not ruled by a papal ring in the interest of rum. Whatever may be said of European cities, it cannot be said that they are dominated by a crowd of ignorant foreigners, alien in blood and religion and traditions, under the guidance and control of Jesuit priests. There is quite as much freedom to worship God here and read the Bible as there has been in Boston; and up to date I have not heard of a man who has been fined and imprisoned for reading from the Gospels in any public place.

The truth is, one can have a good deal of liberty here if he does not infringe on the rights of other people. There is nothing worse in the principle of taxation in Hamburg than in Boston, for in Boston people are taxed to pay for bands to play on the Common all sorts of secular and vicious music on the Sabbath, and the same people whose ancestors threw the British tea into the harbor submit to these things. But it may be that the descendants of those people have all gone West.

Hamburg is situated at the mouth of the Elbe; and this was the last stopping-place, before venturing on their sea voyages, for those antique pioneer Saxons who left the bank of the Elbe for the purpose of making England a great and mighty nation. Perhaps they were not thinking of such an outcome, but as in so many other cases they builded better, wiser, than they knew. More than a thousand years ago Charlemagne, the wonder of all history, the man who combined in himself all that was great in both Caesar and Napoleon, built one of his innumerable castles at this point. But that was not the beginning of the place, for long before that it had been the seat of the adventurous Saxons. At an early period, say about 1530, the people of Hamburg threw off the papal yoke and have not since put it on, and are not proposing to do it at present. Their immense fortifications saved them from the ravages of the Thirty Years War; even now the remains of those fortifications are immense. It is marvelous to see what piles of earth and stone and brick were brought together for the defence of the city. It is only here and there that such remains can be seen, for nearly the whole extent of the old fortifications has been turned into beautiful gardens for the comfort and enjoyment of the people. The earthworks are not leveled off to a uniform surface, and the ditches are not filled, so that there is great variety of topographical outline, and the tortuous walks are much more enjoyable than straight lines and square corners. This peaceful popularization of these ancient fortifications is a great blessing to the common people. If it has not yet come about that the swords are beaten into plowshares, it seems a step in the right direction to make public parks out of these remains of grim-visaged war.

Hamburg is a great, rich, busy city, with its commerce extending to all parts of the world, with streets and buildings which rival Paris or New York, and with every evidence of prosperity on every hand. After a long and glorious history, with occasional disasters, it has at length been absorbed by the German Empire and is now subject to the imperial power. "The unification of the Fatherland" is the euphonious expression for the domination of Prussia in these modern times. It is the old proverb illustrated for the thousandth time, "Might makes right."

The route to Svendsborg takes us up through Schleswig and Holstein, and into Jutland as far as Fredericia, where we cross from the mainland to the island of Funen upon which Svendsborg is situated. In passing through the various sections of Denmark we see here and there, generally near the summit of some gently-sloping hill, an object that is sure to attract the attention. It is a mound, some twenty feet high and from fifty to seventy-five feet across at the base. The outline is always a moderate oval, and is very pleasing to the eye. There are thousands of these mounds in Denmark. There are hundreds of thousands of similar mounds, only about one quarter as large, in southern Missouri, Arkansas, Texas and Louisiana; and nobody knows their origin. These mounds in Denmark are the burial-places of distinguished people who lived long ago. It is supposed that only the chiefs, and sometimes their wives, were honored with this style of sepulchre. From time to time, some of these mounds have been opened and the remains of those buried in them have been discovered.

It seems to have been the custom to bury domestic animals, and household furniture, and weapons, and ornaments with the dead. We have seen thousands of these exhumed ornaments and weapons. They are of gold, silver, bronze, iron, and stone. Down out of this country and the countries round about went forth the hordes of the Goths and Vandals that sacked and burned imperial Rome; and, gazing upon these rings, and bracelets, and golden collars for the neck, the thought has arisen in the mind, most likely these things represent part of the spoils of Rome. These ornaments may first have been worn by the women of the rude barbarians of the north. But those who took delight in these things, whether they lived by the banks of the yellow Tiber or by the shores of the sounding North Sea, are gone and their personal memory has perished with power.

"The pride of heraldry, the pomp of power,  
And all that beauty, all that wealth, ere gave,  
Await alike the inevitable hour."

At length we reach beautiful Svendsborg, where the Denmark Mission holds its annual meeting—and surely one must travel far in many countries before finding a place more charmingly located. There are hills and valleys all about. The site of the city is not level, but diversified, and in the buildings the old and the new are mingled together. The wooded islands in the bay add loveliness to the view, and, altogether, Svendsborg is a place to be remembered. Just outside the city is a hill on which was a castle, some ruins yet remaining, of the old sea kings who used to inhabit these parts. There are many romantic stories connected with its history. It was the home of Svend, whom Longfellow has immortalized in his "Tales of a Wayside Inn." It was from this little port that he sailed forth to meet Olaf, the king of the Norwegians, in the naval battle where after much hard fighting and much slaughter Olaf lost his fleet and life. As usual, it was all about a woman—at least, that is Longfellow's version of the story, and he is probably correct.

The Denmark Mission is in a flourishing condition, and there is sure promise that in a few years our church will become an important factor in the religious life of the kingdom. In fact, it is now; for, as in so many other instances, our presence here stirs up the ministers of the Established Church to greater diligence and more spiritual living. Stirring up the gift within ourselves, results in moving all with whom we come in contact or competition.

### A RECENT UTTERANCE OF BISHOP FOSTER.

A WORD dropped by Bishop Foster in his address at Hamilton on Tuesday morning, was decidedly suggestive and thrilling. Speaking of revivals he turned to the ministry present, and, with the tenderest and greatest emphasis, said, in substance: Brethren, when I was in the active work, I could never be satisfied without a revival. If I could not have revivals everywhere I went, I could not stay in the ministry. Speaking of his experience on one of his charges in Ohio, he related an experiment which might with profit be tried in many similar cases. His soul being in travail for the conversion of sinners, at one of the official meetings of the church, he said: "Brethren, we will turn the business of the meeting out of the usual channel a little, and make this a season of spiritual examination among ourselves. I have now three questions which I desire each one of you to answer as preparatory to personal work for a revival of God's work in our midst: First. Do you know you were ever converted? Second. Are you now living in the enjoyment of salvation? Third. Do you have daily family and private prayers?"

"Scarcely had I finished asking these questions," said the Bishop, "ever there was a decided change in the spiritual atmosphere about us. The power of God began to descend. Bro. S. was the first one to reply. He said he knew he was converted, was now enjoying salvation, and never allowed a day to pass over his head without family and private prayers. Then Bro. M. was called upon. Bro. M. was a class-leader. He said, 'Brethren, I know I was converted, of that I have no doubt. But I must be honest and confess I am not living in the enjoyment of salvation to-day; and I do not regularly have family and private prayers.' At this confession there were sounds of weeping. God honored this honest confession, and sent more power; and so they went on testifying on these points. The revival began right there in the official board, and spread thence till 800 souls were converted."

The moral of this incident, as pointed by the Bishop, was twofold:—

1. We cannot expect to do much towards saving souls unless we ourselves stand in the present enjoyment of salvation.
2. If we do not thus possess salvation, the quicker we confess our need and secure what we lack the better; for every hour we delay we are retarding the work of God.

May God send these questions home to the heart of every minister, steward, trustee, class-leader, Sunday-school superintendent and member in our whole church! Let us be honest with God and with each other.

### "PROHIBITORY LAW AND PERSONAL LIBERTY."

We offer our readers this week brief excerpts from the opinions expressed in the symposium on this subject in the August number of the North American Review. The opinions will be found singularly weighty and concurrent.

President Julius H. Seelye leads off in this exchange of views. His closing words are:—"The presence of the prohibitory party in our national politics is in itself a moral education. I hold that it end it seeks is wise statesmanship and sound ethics, and while I do not anticipate an immediate victory from the use of this weapon, nor an ultimate sale, I do not believe that Prohibition alone will stop the sale of strong drink any more than it will stop the continuance of gambling, or of theft, or of any other crime, I would make it clear by statute that it is a crime, believing, with Mr. Gladstone, that 'it is the duty of government to make it as hard as possible for a man to go wrong, and as easy as possible for him to go right.'"

Here is a strong paragraph from the contribution of Dr. I. K. Funk:—

"It is a trifling blunder to place the educative power of the law on the side of a wrong. Let the thunder of the legal code be like that of Sinai, 'Thou shalt not.' Back yonder, in that distant twilight, Moses might have said, 'O Lord, the people are not ready for these prohibitory laws. Public sentiment is not educated sufficiently. They will lie and steal and worship idols. Let us go at the reform gradually. Give them license laws, low license for drinking; call it high license for worshipping a full grown cow. No; 'thou shalt not' has thundered down the ages, educating all the time upward its level. It is said that when the Roman emperors fought with the gladiators, leaden swords were used. A license law is a very clumsy sword wielded against the wrong by the powers that be.' It is the duty of government to make the path upward plain as possible and easy as possible, and the way to wrong dark and difficult."

Hon. Henry W. Blair, among other good things, reasons from the individual to society at large:—

"It is proved beyond all cavil that the only safe rule for the individual is total abstinence. Total abstinence is the law which every man, and especially every boy, should lay down unto himself. It is the only law which any considerate parent will desire for his child. Better moderate drinking than ebriety. So murder is worse than arson or theft. But all are bad. Of two evils choose the least. But why choose either, when you have at hand a policy of absolute wisdom? What good is there in a drunken stupor? If there be none, why then go silly over a single glass? It is all poison, and if total abstinence be the wisest policy or law for the individual, why is it not the wisest policy for society to lay down for the good of each and of all, under the sanctions of the law?"

In answering the question why Prohibition fails to prohibit in Maine and elsewhere, Hon. Neal Dow makes the following strong point:—

"The politics of the country, in nation, States, and cities, is now a mere scramble for office and its rewards, with no reference whatever to the public welfare. The liquor traffic is a tremendous power, from its magnitude, its wealth, its large vote, which is a unit, employed only in its own interest, and from its ability to corrupt voters with its money and party leaders by its ballots. From this it happens that now, so far as its interests are concerned, it controls absolutely the legislation of the nation and of the States and cities; so we find it difficult everywhere, and in Maine impossible, for the moment, to obtain such legislation as we require for the extermination of the traffic of the liquor traffic yet remaining. This traffic now notoriously controls the politics of the country. In the near future two great parties will be openly and squarely divided upon the question—'Ram or No Ram?' and the battle will be fought out at the ballot-box on that line. All other questions of public policy of whatever kind are insignificant when compared with this."

"Protection to the labor of the country from foreign competition, so that our people may have larger wages, looks only to this point, that our homes may be peaceful, prosperous, thrifty, happy, from a larger expenditure upon the necessities, comforts and refinements of life. The suppression of the liquor traffic, which politicians resist, would insure all this beyond the wildest dreams of the warmest imagination, since it would involve a saving to our families of more than fifteen hundred million dollars annually—a sum so vast as to be incomprehensible—now spent, lost, far worse than wasted in drink."

President Bascom contends that there is no new principle involved, "no unusual trespass on personal liberty":—

"It is a gross caricature to say that Prohibition seeks to regulate what a man shall eat and drink, and to control actions which lie within the range of his personal wisdom and pleasure. It seeks no such thing. It seeks to protect the industries against the waste of the dissipated; the innocent against the crimes of the gally; the home against the merciless hands that destroy it; and generations unborn from the inheritance of weakness, poverty and vice which is ready to overwhelm them. In its attainment this urgent object of civil society, the pleasure-seeker is deprived of a portion of his liberty, we can only say that it is a regrettable incident of not much moment in a great and progressive movement. If a man builds a house in a city, he must build, not according to his own fancy, but in a method consistent with the security of other houses. If he drives a horse in crowded streets, he must drive so as to consult the safety of those about him. In managing his own household, he must be held subject to the direction of the board of health."

"Not to pass and enforce prohibitory laws when they are called for would be to disregard the fundamental principle on which civil government rests—the priority of the interests of all over the interests of any one man. To regard prohibitory law as a wanton invasion of individual liberty is, if we estimate aright the losses—searching, comprehensive, and inevitable—of intemperance, and the gains of indulgence—trifling, willful, and personal—anarchical, as much so as any opinion well can be. If a man will not yield the waywardness of a dangerous appetite for the public weal, what will he concede? If the public—the public that conscripts its citizens for purposes of war, cannot defend its safety, and provide for its progress at such a point as this, what, pray, can it do? It never lays a restriction on its citizens without some limitation of this so-called liberty, this illusion of an untamed spirit."

Hon. G. F. Stewart's closing sentences are as follows:—

"Formerly dwelling was a fashionable custom in many civilized countries, and it lay ligers in some of them, where the laws respecting it are weak and not respected by the rulers themselves. When this custom had become alarmingly prevalent in the Swedish army, the king resolved to put an end to it. Hearing that two of his officers were about to engage in a duel, he ordered that it should be fought in his presence. The parties at first felt greatly pleased at the compliment, but on arriving at the place they were surprised and dismayed to find not only the king with his principal officers there, but a glibet standing. On inquiring the meaning of the latter, they were informed that it was to hang them both on when the duel was over, the victor by the neck, and the vanquished by the heels. They were not slow in discovering that there had been a mutual misunderstanding between them, which was satisfactorily explained. They shook hands, and that was the end of dueling in the Swedish army. The same evil was promptly suppressed in several of our States by laws which classed it with murder. In Ohio, the constitution forever disqualified from office every person who fights a duel, sends, accepts, or knowingly carries a challenge for it; and the Legislature added the penalty of imprisonment up to ten years in the penitentiary for either of these acts."

"So of lotteries, yet licensed, taxed and regulated in too many Christian States and nations. The Ohio constitution prohibits, and the law punishes with heavy fines and imprisonment all who prepare, publish, or in any way promote lotteries and schemes of chance."

"Nobody doubts that Prohibition prohibits dueling and lotteries in Ohio. Thus it will soon be with the alcohol crime. Like the enchanted bottle of the Arabian tale, when sealed up with the seal of Solomon and cast into the sea, its power is destroyed; but if recovered and unsealed, though under the most rigid guard, the pestilential mist will, in a moment, go out of it and tower as a malignant giant in the heavens. That fable of the Orient has in it the true philosophy of law against crime. That seal of Solomon the wise is the wise policy of Prohibition."

Dr. C. F. Deems answers in the affirmative the question whether liquor-making and selling should be made criminal:—

"There exists, then, a business in this country which can be carried on only by men whose moral character is at least so low that they cannot be expected to obey the law; a business which injures the country more than the most stringent prohibition of imports, or the most unrestricted free trade could; a business which produces more distress, destroys more property, happiness, and life than all other things known; a business which injures the country every year more than our civil war did in four years; a business that produces four-fifths of all the robberies, thefts, murders, and other crimes in the land; a business which does the nation and the world more harm than war, famine, and pestilence combined; a business which stands against all material, intellectual and spiritual progress. I am asked whether the policy of making that business criminal is wise? Most assuredly, yes. If that be not true, where is the wisdom of prohibiting anything?"



## Miscellaneous.

## COTTAGE CITY CAMP-GROUND, MARTHA'S VINEYARD.

BY REV. FREDERICK MURILL GRAVES.

7-15 P. M. This was the hour that the wheels of the "Monohansett" stopped. A moment later the hawser was slipped over the post on the pier at Cottage City and the gang-plank run out. I walked ashore with the crowd, ran the gauntlet of several hundred people who were drawn up in lines on the wharf to watch for their friends, and went in search of the courteous Dr. Samuel C. Brown. Ultimately I expected to find the history of the camp-ground at this famous resort, and I was not disappointed. The threads were tangled, but Mrs. Brown, into whose kind hands I was put because her husband was busy, helped me to unravel them and get the one I wished.

Martha's Vineyard, so says the map, is an island of considerable size, south of the leg of the Cape, one little triangular piece of which in the northeast corner embraces what is now so widely known as Cottage City. In this triangle are three distinct corporations—the Oak Bluffs Land and Wharf Company, the Baptist Vineyard Association, and the Martha's Vineyard Camp-Meeting Association. Over all as a liege lord is the town authority of Cottage City. The first investors of this delightful spot were the Methodists—just thirty-five years ago; and every year since, excepting 1845, a camp-meeting has been held here under their auspices. The Oak Bluffs Company is a corporation organized for land speculation; and the Baptist Vineyard Association is, as its name implies, an organization for the preaching of Baptist doctrines and beliefs, at what is known as the Highlands. But chiefly in the Methodist pioneers here, and their Association which is of later growth, I am interested. Jeremiah Pease, of Edgartown, had often called attention to the site which was afterwards selected, as the most desirable of any. Meetings had been held, he thought, at places less pleasant and attractive, such as Falmouth and Monument. The first attempt to hold a meeting here was naturally small; a rough board stand, shaped like the horse-shoes of our country churches, for the preachers; plain board seats without backs, for the congregation; and around these, as though guarding them, were only nine tents. A few of the oaks had been cut down, the brush cleared away, and the leaves raked up, to make way for these improvements. The congregation was assembled by the presiding elder, who had chided the meeting, blowing a horn. This tired the lungs, however, too much, and a small hand-bell was substituted; but this was not loud enough, and so a bell was hung back of the stand. This has been the method of calling the people together ever since, until this year. But the first bell which was hung, as the number of tents increased, gradually grew too small, and a larger one was hung in its place. This last bell was a contraband article of war, and was used on a plantation previous to 1861, to call the slaves in from the field. But its mission has been blessed—calling the poor slaves from their toil at evening, and the people to worship. And yet now its mission is ended; for only a few days ago a fine, large Meneely bell has been hung in the spire of the church, the gift of Mrs. Sarah A. Cook, of Providence, which undoubtedly for years will peal its call.

Naturally, the land was leased, narrow in extent at first; but in 1840, considerable land adjacent to the grove where the meetings were held, was leased for five years. Previous to this the spot had been appropriately called Wesleyan Grove, a name seldom given to it nowadays. I expect that the preachers, as they exhorted and pleaded with the people must have walked a great deal, for not long after the first meeting, ten feet was added to the preachers' tent and stand. When the lease of 1840 expired, the camp-meeting was moved, the reason given being that it had become "an old story" because for nine years they had met there. There may have been a latent suspicion that it was a violation of the principles of the itinerancy. But they quieted their compunctions, if they had any, by returning again in 1846. It was not a very wise move, for most of the expenses incurred in nine years were therefore fruitless. The bills for preparing the ground anew amounted to \$174.98, most of which was raised by collections, but a small part was hired to be paid in the future. And so matters went on. Improvements after 1846 were constant. It was about 1857 that Rev. Frederick Upham had the hardihood to erect a private cottage; it was very plain, simple and unostentatious. But some, of course, called it aristocratic. When, however, shortly after it was erected, there came one of those fearful storms which sweep in from the sea, and the drenched inhabitants of the tents came out in the morning to look upon Bro. Upham dry as tinder, they believed in "aristocracy," and have kept on believing in it, until the witness to their stanch faith is about five hundred cottages, every one of which is more elegant and aristocratic than that of the first aristocrat. So goes the world! The second cottage was erected by Perez Mason, of Providence, in 1859.

Although there has frequently broken out a spasmodic desire to change the location, as Rev. H. Vincent says in his admirable history, yet "the better judgment of the brethren, and more than that, the good providence of God, have so overruled in the matter," that it has fortunately never been done. It is indeed much that the cunning artifice of man has added to the natural beauty of the place. Let us look at some of these. Confining myself to the Methodist camp-ground, does not give one-half of the attractions. But I must keep within this circle. Enter Trinity Park, and notice the delightful cottages that stand in a circle about the large corrugated iron tabernacle in the centre which cost \$10,000, with its accommodations for 4,500 people, and its stained glass windows. This tabernacle rises out of grass and flower-plots upon which, and electric lights, \$1,000 are expended annually, and is entered on every side by concrete walks. Near by stands the pretty little Methodist church, costing the same, in which has just been put handsome cathedral-glass windows; and back of that is the neat and cosy chapel, built at an expense of \$2,200. The avenues and walks are everywhere of concrete. County Park with its circle of cottages will rival any similar one at any

summer resort for simple beauty. Flowers bloom on every side. The air, cooled as it passes over the sea, is most refreshing. The quiet is most delicious, and is undisturbed by the horse-cars which accommodate you, or the bicycles and tricycles which fly along continually, or the pedestrians who walk up and down. The people at least who own cottages inside the Association grounds, and the people who visit there, are well-behaved and orderly, careful of each other's happiness. The Association rules are cheerfully acceded to.

When the place grew to large dimensions, the Association was formed. This was about twenty years ago. It at that time, or before, the land now owned by the Oak Bluffs Company (which could have been bought very cheaply) had been secured, it would have avoided many complications that have occurred since. But it was not. The Association is composed of the pastors of the churches represented in it, and one lay delegate from each of these churches, the latter chosen by the quarterly conference. The whole business is controlled by this body. About forty-six churches are now represented. The officers are: president, Rev. D. A. Jordan; vice-president, Rev. L. B. Bates; clerk, Jethro C. Brock; treasurer, Jeremiah Pease. Then there are the following directors: Revs. S. F. Upham, William T. Worth, S. C. Brown, W. V. Morrison, J. M. Talbot, J. W. Willett, and Messrs. William H. Phillips, Robert C. Brown, Caleb L. Ellis, Cyrus Washburn, James H. Coddling, Z. L. Bicknell, Noah Tripp, John D. Flint, A. Nickerson, Jacob Burt and A. T. Manchester. The Association leases lots to parties for prices varying from \$5 to \$40 per annum; and in addition to this the lessee has to pay the town-tax. About sixty acres is at present the Association's real property. The income, which is now about \$6,000 annually, is considerably decreased since the Old Colony railroad has for years refused to pay a percentage on its passengers. People will come, and why therefore pay a percentage? Sure, why? But nevertheless the Association wisely keeps on improving, and it is due largely to the efforts of the able and pushing president, Rev. D. A. Jordan, and the tireless agent, Rev. S. C. Brown. For example, a pumping-station for providing water for irrigation and extinguishing fires, has been built at a cost of \$2,000. And then, too, the Association is debtless.

Inside the Methodist circle are two large hotels, three smaller ones, and many boarding cottages. I am acquainted with only one—the Wesley House. It is situated on Commonwealth Square, and its landlords are Mr. A. G. Wesley, a most genial gentleman, and Mr. C. E. Brainard, who possesses the two great requisites of a landlord—patience and pleasantness. The cuisine of the Wesley is most excellent and is served by as neat and accommodating waiters as I have found in my meagre experience. The other hostilities are the Central, Frazier, Manchester Cottage, and Vineyard Grove House.

As is usual, there was a desire on the part of the Association to please everybody, if possible; and so when some clamored for a fence to be built around the camp-ground, the Association agreed, and built it. It was against their best judgment, however. This was thirty years after the camp meeting was inaugurated. But it did no good; for the people tore off the slats the way the boys used to make a hole to get into the orchard, and gradually they destroyed the whole fence. The public would not stand it, and rightly. You see, the people who leased the land and erected cottages had a right to the use of the avenues; and if the avenues had led to the grocer's or the butcher's, what could they do if a fence barred the way? Either they must buy their goods over the fence, or make a hole and get through to see the grocer and the butcher. They took the latter course, in true American fashion. And so gradually for twenty years, more or less, the fence has been coming down; in spots it still stands, but that is because it affords shelter.

Now there was another question which is always thrusting its presence into camp-meeting deliberations. It will get in somehow. Of course, it is the Sunday question. And it has phases. It was altogether different at Asbury than it was at Martha's Vineyard, and for the simple reason that the latter is approached by sea. Edgartown can indeed come by rail, and other towns on the island by carriage, but how about Providence, New Bedford, etc.? After struggling with the matter in various ways for years, the Association put the question in the hands of a committee who were to take legal advice as to whether a boat could moor at the dock and unload its passengers if such a right was refused. The answer was given that it had been decided in a United States court that a vessel could. I do not know who the legal gentleman was, but it seems to me like very poor law and very unsound advice. It may be true that if, for example, a boat starts from Providence for Nantucket, and is in distress, or meets with accident, such a boat, if the wharf is clear, may moor and unload its passengers in spite of the refusal; but that any boat, in no distress, or suffering from no accident, may moor and unload any kind of passengers, if the town authorities in whose territory such wharf is situated refuse the right, is at least questionable. But such advice was given to the Association committee, and so boats land their passengers on Sunday at the Cottage City dock.

In conclusion, I wish to call attention to the varied life at Cottage City. One morning into Mr. Brown's office came two Indians, asking for the loan of some tables, to offer for sale twelve hundred sweet-hay baskets. They represented themselves as braves of the Passamaquoddy tribe in Maine; and that the proceeds from the basket-sale were to be given to the St. Ann's Catholic Church, of which they, with the remnant of their tribe, some six hundred in number, were members. In conversation with them I asked them, as a good Methodist would naturally ask a good Catholic, if the members of their tribe who had died or been slain, had gone to heaven? One of them, bursting into laughter, said: "Well, I don't know, but the living ones are pointed that way."

There is one peculiar organization at Cottage City of which very few know. It is made up of ministers, and it is called "The Cottage City Clerical Croquet Club." They seize the "C's," you see. One of the nobles whose bucking back these rash divines try vainly to ride. It is in their constitution, their conversation, while croquetting, and, as

far as possible, in the records of their meetings. Bro. Worth, who is their secretary, told me how many "C's" he had snuggled into his accounts, but I can't recollect. Fortunately they have some laymen as honorary members. The late Hon. Oliver Hoyt, of Stamford, Ct., was one of them. Besides this there are other croquet clubs, and tennis clubs; of the latter the most important is the Tiffany Tennis Club. On the whole, then, amusements are not lacking at Cottage City, and recreation is rightly judged worth something. And one kind is to sit and look over the Sound on a clear day, and watch the vessels come and go. I counted one morning forty-five sail.

Here, therefore, are to be found religious, recreative, and social opportunities without number, which Methodist and other people may enjoy, while gaining health.

## A BIT OF MARBLE.

This bit of polished marble—this—  
Was found where Athens proudly rears  
Its temple-crowned Acropolis  
So hard with years.

In an idle time some sculptor's hand,  
A song should be, with ardor wrought—  
A part of base, or column grand,  
Or capital.

Pentelica's white heart it knew  
Before the chisel fashioned it—  
Long ere so fair of form it grew  
And delicate.

Regarding it, I mind me so  
Of things that were, and things that are—  
Cut in the firm Pentellic snow  
Of lofty thought.

—Clinton Scollard.

## FOR THE STILL HOUR.

In every service for the Master, aim to do your best. The best will be none too good for Him, and will prove most beneficial to you. To do less than the best is to deprive Him of some part of His due, and to deprive you of the great privilege of exercising and improving your talent.

Enemies are often friends in disguise, whose services wise men should learn to utilize. As our friends do not, they dare to tell us the most unpalatable truth, often, perhaps, because it is unpalatable. They expose our weak side; they drive us by open clamor, or by insinuation, from any false resting-place, and by a sharp tongue, or an eager spirit, they spur us on to better endeavors in the Christian cause. "England's antagonists," said Burke, "are her helpers." In a higher sense, the believer finds helpers in the ranks of the enemy.

The best evidence that a man is saved, is found in his desire and efforts to save others. The grace of the Gospel is not selfish, and no one who receives it can live simply for himself. The experience of pardon fills him with love, joy, desire. The soul is kindled as by a live coal. The fire shut up in the bones flames out to enlighten and kindle other souls. "There is another man," was the first faint utterance of the mariner rescued from shipwreck. In the moral shipwreck of our world, we find "another man" in the family, the neighborhood, the town, on whom we are to lay hold.

Whoever would do great things, must be content first to do little ones. A train precedes great actions, and the man who will not submit to the preliminary discipline, must fail in the crowning act. The hatchman prepares the way for the use of the broad-ax. The news-boy and the match-seller have earned the lane leading to the palace of the merchant prince. The great captain began as a sergeant, or second lieutenant; the failure to perform the duties of this humbler sphere would have deprived him of the glory of the triumphal day. Men desire to reach the top of the ladder without beginning at the bottom; but it is not an easy or safe undertaking. Many young men fail because they begin so high. Try the lower round first, and you may learn to mount with ease.

In our social economy, home is a severe testing-place. Character and conduct stand in relief as under the blaze of an electric light. Whatever is noble towers in beauty and attractiveness, while, at the same time, whatever is disagreeable and offensive becomes a source of constant annoyance and irritation. Notes are magnified. Minor acts in daily conduct assume undue importance. In the close relations there maintained, slight frictions or infidelities of demeanor disturb the easy play of the social machinery. The floor the quality of material and the nicer the adjustment, the greater the liability of disturbance from the particles of dust floating in the atmosphere. The minute speck causes the eye to weep, and deranges the nice movement of your gold repeater.

The use of your talents is the tribute exacted by Providence for their continued possession. Non-use works forfeiture in the natural as well as the spiritual domain. The use must be continuous. If the heart ceases to beat, or the red rivers to flow through the circulatory system, they cease forever. To stop the breath for ten minutes is to make an end of our breathing. The clock-work of the mind admits of no interruption in its movement. To cease to use destroys the use. The limbs, the senses, are serviceable only from continual exercise. Close your eyes for a twelve month, and you will never see again. How then must it be with our spiritual eyes which are closed, or with spiritual senses which are never used? Is it strange if the talent be taken from us and given to another?

Men are often deeply indebted to their ills and misfortunes. What was never in their plan and perhaps high above their expectations, they stumble upon, as it were, by accident. Bedford jail was no part of Bunyan's plan, yet without it his would have been one of the forgotten lives. The failure in Georgia turned John Wesley to England where he was to come into new light and find his true following. A Christian young man failed in several lines of business and lost by fire his whole fortune. The loss was his greatest gain. It turned him to his own resources, and in the study and practice of medicine he found pleasure, honor and wealth. Such a life has many duplicates.

How welcome would it often be to many a child of anxiety and toil to be suddenly transferred from the heat and din of the city, the restlessness and worry of the mart, to the midnight garden or the mountain-top! And like refreshment does a high faith, with its

insight prospects ever open to the heart, afford to the worn and weary. No laborious travels are needed for the devout mind, for it carries within it Alpine heights and star-lit skies which it may reach with a moment's thought, and feel at once the loneliness of nature and the magnificence of God.—James Martineau.

## CHICAGO LETTER.

THE Desplines Camp-meeting closed recently. The ten days' revival was in charge of Dr. C. G. Truesdell, presiding elder of Chicago District, who had a gallant lieutenant in Rev. Frank Hardin. It was a season of spiritual refreshing for Chicago Methodists, and the birth-time of many souls. The sermons were all of a high, spiritual order. Rev. H. W. Kimball, D. D., who came from Boston last fall to the pastorate of South Park Avenue Church, preached with wonderful power. He is making a warm place for himself in the hearts of his brethren in the ministry and in the pew. Bishop Taylor spent one Sabbath on the camp-ground, preached, held meetings, and labored with penitent souls in a way that made glad the hearts of the people. Rev. Dennis Osborne, of our India Mission work, spent a day at Desplines, much to the delight and inspiration of the audiences which gathered to hear him. The Norwegian and the Swedish brethren held their meetings on the same grounds and at the same time as did our people, and at the farewell meeting they joined us under our tent in a precious season of waiting before the Lord.

The summer school for Bible study and training evangelists and others for revival work, under the auspices of the Chicago Evangelical Society, is in session in the Chicago Avenue Church, which church was founded by Mr. D. L. M. Jody when Chicago was his parish. The summer school is under the immediate direction of Major D. W. Whittle, who has able assistants in several pastors and laymen who superintend the workers and give daily instruction. Services are held every evening in different parts of the city, and are conducted by workers in the institute, affording in this way an opportunity for the students to receive a practical training in methods of presenting the Gospel, of conducting meetings, and of dealing with inquirers. The forenoon of each day are devoted to Bible study, and lectures upon methods; the afternoon to instruction in Gospel singing, hospital and house-to-house visitation, medical lectures, gymnasium, etc. The institute is open to men only, and will continue during the month of August.

The first meeting of the board of Conference claimants, appointed by the last General Conference of our church, was held, Aug. 1, in the lecture room of the First Church. The object of the meeting was to take steps looking to the formation of a General Conference board for the disbursement of the funds collected by the Annual Conferences for the benefit of Conference claimants, thus taking the disposition of these funds out of the power of the Annual Conferences.

Among the members of the General Conference committee were present: Rev. Dr. Hitchcock, Boston; Edwards, Danby; Bristol, Stowe; Caldwell, Curtis, and Messrs. J. B. Hobbs, William Dearing, E. H. Gammon, H. S. Towle, S. A. Kean, H. T. Thompson and Grant Goodrich. There were also present Bishop Merrill, Nide, Walden and Joyce, who are ex-officio members of the board. Bishop Merrill was elected chairman of the meeting, and a committee consisting of Bishop Merrill, Judge Horton and Mr. H. S. Towle, were appointed to prepare the incorporation papers of the board. The officers elected were: Bishop Merrill, president; C. G. Truesdell, D. D., vice-president; Mr. H. S. Towle, secretary; Mr. W. Dearing, treasurer. A general discussion was indulged in regarding the interpretation of the charter and provisions in the constitution of the board as adopted by the General Conference. It was concluded that the constitution prepared for this board was not satisfactory and should be modified. The board adjourned, to meet at the call of the officers.

Now that the camp-meeting at Desplines is past and gone, our people are turning their attention to Lake Bluff and its attractions. The Summer Assembly, under the direction of Rev. T. P. Marsh, D. D. (which title was received ten days ago from Mount Union College), is progressing finely. Lectures have been given by prominent men from abroad and from our own midst. Lake Bluff is a most delightful place in which to spend the summer, and the Chicago Methodists are appreciating its attractiveness. Thursday was the red-letter day of the assembly. A monster excursion of three or four thousand Chautauquans came out to rally around the "old chancelor and the new bishop," who has become so inseparably identified with the Chautauque idea—Bishop Vincent. In the afternoon the tabernacle was thronged with admirers of the Bishop. Rev. P. S. Hanson, D. D., of the First Baptist Church, Chicago, welcomed Bishop Vincent as "The Young People's Friend;" Bishop Samuel Fallows, of the Reformed Episcopal Church, and president of the Northern Illinois Chautauque Union, welcomed the guest as "The Old Chancelor;" and Rev. Wm. Fawcett, D. D., of Park Avenue Church, Chicago, welcomed him as "The New Bishop." After these words of warmest, most cordial greeting and welcome, Bishop Vincent made a touching address in response, saying, among other things, that, as a bishop he hoped to be as enthusiastic and practical a Sabbath-school worker as ever, to be as thoroughly Chautauquan in his sympathies as ever, and not to diminish his interest in "the holy catholic church." After his address the Bishop presented diplomas to the members of the graduating class. In the evening Bishop Vincent preached eloquently and powerfully, and Friday morning he delivered his lecture on "The English Bible."

The summer school of Hebrew will open at Evanston, August 16. The prospects for a successful session are very flattering. Already seventy-eight students are registered, and by the opening recitation there will be at least one hundred in attendance. The recitations will be held in Memorial Hall, which is admirably adapted for the purposes of this school.

The Chicago Times is engaged in a work which commands the admiration and support of Christian people everywhere. For the past week this enterprising daily has been publishing an accurate and thrilling exposure of the condition of the working class in this city. There is no hesitation about calling it a masterpiece. The expositions and intemperance which are the daily lot of the working-class, the filthy shops, the starvation wages, the ill clad, half-fed girls, the slave driving employers, are all written up with a truthfulness and vividness which are startling and almost incredible. This gleam of light into the darkness of city life cannot but be beneficial to the working-people, and must pave the way for the broad-minded philanthropist, the strong, helping hand of the Christian Church.

Several of the brethren have had titles attached to their names by virtue of the action of college faculties. Dr. Bolton, of First Church, received the degree of LL. D., from Grant Memorial University. Prof. Flek, principal of the Northwestern Preparatory School, received the degree of D. D., from Wesleyan University, his alma mater, and also from Williamette University—an honor most worthily conferred; Bro. Marsh, of South Evanston, is now a D. D., and so is Bro. Bristol, of Grace Church, Chicago, the former degree coming from Mount Union College, the latter from the Northwestern University, of which institution Dr. Bristol is an honored graduate. Bro. Swift, of Rockford, and Bro. Leach, of Grand Crossing, have received the degree of Ph. D.

Rev. Dr. Bennett, professor of Church History in Garrett Biblical Institute, is receiving very flattering encomiums on his recently published work on "Christian Archaeology," which work is a marvel for accuracy, completeness, profound research and rare scholarship.

Rev. Dr. Cummings, president of the Northwestern University, is traveling in Colorado and Wyoming. Dr. M. S. Terry is enjoying his vacation at Lake Minnetonka. Dr. S. F. Jones, pastor of First Church, Evanston, who has endeared himself to his people in a marvelous manner during his two years' stay among

them and who will remain at Evanston until the expiration of his five-years' pastorate, is recreating among familiar scenes in the East.

## GENERAL METHODIST ITEMS.

—The M. E. Church, South, raised last year \$102,022 for Conference claimants.

—Father Atkinson of Benton Harbor, Mich., is ninety-one years old; has been a Methodist nearly seventy-eight, and a minister seventy-four, years.

—We understand that Bishop Wm. Taylor is to be at the California Annual Conference, at Pacific Grove, Sept. 5th.

—Mrs. Bishop Warren gives one hundred thousand dollars to endow a theological school in connection with Denver University.

—Mr. Myron Ishell, of Lockport, N. Y., left \$10,000 to the M. E. Missionary Society, and \$15,000 to Kansas Wesleyan University.

—The Second German M. E. Church in Milwaukee, Wis., was dedicated, July 15, under the direction of Dr. H. Liebhart and Rev. C. Iwert. It is beautifully decorated, and cost, with the parsonage and lots, \$24,500.

—The total merchandise sales of the publishing-house of the M. E. Church, South, for the year ending April 1 were \$114,880.66. The whole volume of business was \$286,561, an increase over the preceding year of \$4,000.

—Rev. Jesse Bowman Young, D. D., now of Kansas City, Mo., is prominently mentioned for the presidency of Dickinson College. Dr. Todd, of Wilmington, Del., Dr. Davis, of Trenton, N. J., and Dr. John A. Chapman, of Philadelphia, are also mentioned for the same position. These gentlemen are all successful pastors in the M. E. Church in their respective cities.—Baltimore Methodist.

—A fine bell has been forwarded from Troy for the Home for Deaconesses about to be established in Hatt, India, and of which Miss Fannie J. Sparks is to have charge. The bell is generously presented by Mrs. Bishop Newman, and bears the inscription, "The humble shall hear thereof and be glad."

—At the Montana Conference, an enthusiastic Church Extension anniversary was held, and almost every member of the Conference joined the royal army, agreeing to raise at least \$10 a year for church extension. Several laymen joined the army, among them being a converted Chinaman, Tom Sing, who is the first Chinaman in this army. The Conference closed in a blaze of revival, with a revival service Sunday evening in which ten were converted and 1 added to the church.

—The Young People's Methodist Alliance will hold a convention in Chicago, Sept. 26 and 27. The programme will be attractive and instructive on the line of Christian work. The Training School will be an important feature. Mrs. Lucy Rider Meyer will take a prominent part in the discussions.

—Revs. J. B. Stitt, B. Peyton Brown, and James P. Wright, ministers of the Baltimore Conference, left New York, August 2, for a three months' tour in Europe. They will be companions in travel, will visit Ireland and Scotland, and avoiding the usual route of tourists strike out for Austria and some of the countries adjacent.

—Rev. Charles Garrett has opened, in connection with his mission in Liverpool, a House of Rest, where emigrants may be accommodated at a cheap rate for the night they will have to spend in Liverpool. If they will write to 15 Lynton street, Everton road, and say by what train they are coming, the keeper of the Home will meet them and will see them on board the next morning.

—The 145th session of the British Wesleyan Conference met in Wesley Chapel, Cambridge, on Tuesday, July 24th. Rev. Joseph Bush was elected president by a vote of 218 out of about 400. David W. Walker, who has served on numerous previous occasions, was elected secretary by 310 votes. Great questions of public interest to English Methodism were discussed at this session of the Conference.

—There is at Halifax, England, a training-school for female evangelists. It is under the auspices of Mr. Clegg, a Wesleyan Methodist, but has no connection with the Conference. Some of the ladies in this school are visitors and some are evangelists, in the now commonly accepted sense of the word. They go where they are invited to hold services in churches, and preach much as evangelists do in this country. The institution is in its infancy, and is being scrutinized as an experiment. It somewhat resembles the Missionary Training School in Chicago.

## "SPIKES" AND "INDIGESTION."

BY MRS. DR. BALDWIN.

MR. EDITOR: Tired inside and out from two packings, two house-cleanings—two removals in three months, having no home and being once more, after our missionary fashion, a wanderer, I have escaped to this delightful, sleepy Rehoboth, on the Delaware coast. Old ocean rolls almost to our doors. Splendid bathing, plenty of sea breeze, good food, but no meetings—missionary, temperance, benevolent, political or otherwise—and only one mail a day. No churches—only a little chapel. Such a delightful place as this is for tired souls and bodies! I yielded to the spirit of the place at once, and went to sleep! When the daily mail appears, if it brings me the "Macedonian cry," I just shake myself awake long enough to say, "No, Brother, Sister, my sleep time has come;" and turn over for another nap with clear conscience, for did not two Boston physicians say I was to say "no, no, no," and take rest, rest, rest?

But, alas! last night a friend of yours, Mr. Editor—I shall not tell her name—knowing my weakness for New England and her dear people, and perhaps suspecting me of a little homesickness—asked, "Would you like to see ZION'S HERALD of this week?" "ZION'S HERALD here? Indeed I would!" She sent it to me turned inside out, and what do you suppose were the first words that met my eyes, and pained my heart, and wakened me up all through? Let me quote: "America, though a powerful stomach, capable of digesting much crude and tough material, is liable to be overloaded and oppressed by indigestible substances. Even the ostrich cannot assimilate spikes, and on the American stomach the Chinaman lies heavy, causing agony and nightmare which can be relieved only by an emetic." Well, my brother, the "emetic" prescription has been adopted. The "Restrictive Act" and the late New Treaty expels the industrious, sober, patient Chinaman, who is unable to defend himself, must endure in silence the libels and wrongs perpetrated against him—not even his helplessness and inoffensiveness moving pity or sympathy.

What are some of the results of this skillful prescription? Behold, the natural stomach revolting, retching, yea turning upside down, before an order that had to come from headquarters for it to take in such healthful, nourishing food as the Rev. Dr. Sia Sek Ong, literary graduate, Christian gentleman, minister and presiding elder for many years in our great Methodist Church, and delegate to our late General Conference. At the very time when our national stomach was heaving in "agony and nightmare" over such a tonic, sending the blood in utmost shame to the faces of many onlookers, it gaped wide and took down at one swallow and with eager palate thousands of the refuse of Europe—communists, dynamiters, infidels, Jesuits, Mormons, beer-guzzlers, Sabbath breakers, law-defiers. All, all go down with slippery ease and joyful welcome, even though there do follow agonizing and weakening pains of

pauper taxation, prison crowding, rum-selling, public-school meddling, Bible exclusion, and prisons for the public proclamation of God's word in His own green parks. Truly a remarkable stomach that! And yet I have known of just such stomachs so abused, so wronged of their natural aliment that all capacity for good, nourishing food had disappeared. A physician said to me once of a lady who had taken liquor till she was a physical, mental and moral wreck, "There is no help for her; you might just as well put her into a room with a barrel of gin and let her drink herself to death." Within two months she committed suicide, with her dear little girl beside her.

I do believe the national stomach is in a terrible condition. I watch its convulsions with interest and a measure of sympathy, and sometimes I fear fatal results to the body politic. It seems to me that the "emetic" prescription is not a distinguished success. I think the hoodlums led by Dr. Dennis Keane, the political doctor demagogues, and the doctors of divinity—I write the last reluctantly, but truth must out—who assisted in the famous medical council, and prescribed the "emetic," ought to watch carefully the results of their prescription—one of which I have given, showing as one result a decided tendency to rush of blood to the head and face. I am homeopathic in principle, but I am "emetic" in the thing, I say let it be thoroughly tried—no half-way work, no treating of one corner of the stomach while the other is untouched. Nay, verily, let it be universal, fair vomit—I beg the reader's pardon—not only from the Golden Gate but from Castle Garden as well.

I am more and more convinced that all these doctors have failed in their remedies. The poor thing is as sick as ever, and growing weaker every day, and spinal inflammation of the most serious symptoms. Its whole system seems to be involved. The laws that govern it, local and general, seem poised; legislators, congress, press, schools, all are affected; even the "history" of the case has to be suppressed, the stomach being too weak to endure it. Alas, alas! What shall or can the end be? In our times of severe illness in our home, when earthly physicians fail, we have been accustomed to go to the Divine Physician, and I have been driven to Him more than once for our national patient. I find a sure remedy every time, for His skill and wisdom never fail. But alas! the patient is willful and wicked. Just as he refuses good, nourishing food so viciously and with suicidal results, does he refuse the sure remedy for all his "agony" and "nightmare." The Divine Materia Medica has for him the following palatable, revivifying, strengthening prescription:

1,000 grains Repentance;  
4,000 " (Scripture measure) Restoration;  
20 " Human Kindness;  
20 " Brotherly Love;  
10 " Common Decency.

The whole dissolved in a gallon of Golden Rule, shaken well, and taken (double dose) a pint three times a day. This may seem a large dose, but the case is desperate, and we are following the allopathic school.

For the weak spine, that important centre of the whole nervous system, I find that a good thick plaster of moral courage, spread in cloth of truth and consistency, is a sure cure for the poor flimsy thing that now refuses to hold him up. But, alas! up to this date he has stubbornly refused both inward and outward applications, and again in distress I fly to the Divine Healer, and I find that even he has but one remedy left for such a desperate case, the Lord's great stomach pump—national punishment for national sin, and the dear Lord Himself only knows whether the wretched patient has strength enough left to endure such heroic treatment. But the Heavenly Physician leaves no remedy untried to save either a sin-sick soul or nation; so I am looking for the last remedy to be tried.

"Sleepy Hollow," Rehoboth, Delaware.

## GENERAL RELIGIOUS ITEMS.

—Rev. Dr. Walter M. Barrows has resigned his position as secretary of the American Home Missionary Society and accepted a call to the Second Congregational Church, of Rockford, Ill.

—The presiding bishop of the Protestant Episcopal Church is about to celebrate his jubilee. He was born on September 2, 1838, when John Williams, then a deacon in Christ Church, in London, was ordained.

—There are 266 city missionaries in New York city alone, who make daily visits among the poor and sick of all denominations.

—There are now eight mission vessels craning the North Sea, each a combination of church, chapel, temperance hall and dispensary.

—Bishop Harris, of the diocese of Michigan, has been stricken with paralysis in London.

—A church in Pekin, China, sends a contribution to the Presbyterian Board of Church Extension for the building of churches on the western coast of that land.

—The Harvard College preachers for 1888-89 will be Prof. Francis Greenwood Peabody, Rev. Philip Brooks, Rev. Alexander McKim, Rev. Geo. A. Gordon, Prof. Wm. Lawrence, and Rev. Theodore Williams, of New York.

—Mrs. Cleveland is still collecting money to build the American Church in Berlin, which was begun by Rev. J. H. W. Stueben, formerly of Erie, Pa. S. M. Simpson, of Kansas City, has given \$20,000 for the building of a hospital in that city without restriction as to sect or creed.

—A missionary in China, Mr. Beach, has succeeded in representing the Chinese spoken language by a system of clear and simple phonetic symbols, fashioned after the Pitman system. It is said that an educated foreigner can learn the system in from five to five hours, and a bright Chinaman in ten lessons.

—St. Paul's Church, San Diego, Cal., has been liberally remembered in the will of the late Mr. George J. Keating. By its terms, \$100,000 are to be given to the church, to be known as the Keating Fund. Mr. Keating has also left \$100,000 for the establishing of a hospital in that city without restriction as to sect or creed.

—The erection of the contemplated Protestant Cathedral which is to be located between 11th and 13th streets, opposite Morris Park in New York city, will be commenced as early as practicable. Rev. Morgan Dix and Mr. W. W. Astor are the trustees in charge of the preliminary steps. The twenty architects of that city to send in the next month competitive sketches of the new edifice. These sketches are not to be plans, but simple pictures of front, side, and rear elevations of the one-sixteenth of an inch to the foot. About the only restriction imposed are that the building must not be more than 400 feet long; that it must front the cathedral and be situated that none but free-people of color shall be employed in its construction. No limit as to cost is suggested.



## ALLEN, EMILY AND

**NEW ENGLAND**

**Methodist Book Depository**

**Music Books**

**FOR**

**CAMP-MEETINGS,**

**SOCIAL MEETINGS,**

**HOME WORSHIP.**

**They Still Lead.**

**THE EPWORTH HYMNAL.**

**700,000 Copies Already Sold**

Price, by mail 35 cts. \$30. per hundred

**Songs of Joy and Gladness.**

**200,000 Sold, and still Selling.**

**40c. each, \$4 per doz. \$30 per hundred**

**GLAD HALLELUJAHS**

— by —

**JOHN R. SWENEY &**

**W. J. KIRKPATRICK**

**New and Attractive.**

Send for samples, and don't forget to include it in your camp-meeting or order. Price 35 cts. \$30 per hand.

**JAMES P. MAGEE, Author**

**88 Bromfield St., Boston.**

**Boots by Mail.**

For men, women and children. Prepared without extra charge. Fit and service warranted. Narrow goods a specialty. Keep widths. If you cannot find **FINE CLASS** goods in your vicinity, send to us from any State or Territory. If they do not suit return them.

Send for illustrated catalogue. Refer to  
**ZION'S HERALD.**

**M. G. PALMER,**

**541 CONGRESS ST., PORTLAND, ME.**

**A NEW COFFEE POT**

**THAT BEATS THEM ALL.**

**AGENTS COIN MONEY**

Selling It. Housekeepers go wild over it. Apply for Terms and Territory at once.

**WILMOT CASTLE & CO. Rochester, N.Y.**

**Send to BIGLOW & MAIN**

**CHICAGO,**

**\$20 per 1000.**

**\$250 per 1000.**

**FOR GOSPEL HYMNS N.W.**

**PARKER'S HAIR BALSAM**

It promotes and beautifies the hair. Promotes a luxuriant growth. Never Fails to Restore A Hair to its Original Color. Prevents Dandruff and itching scalp, and \$1.00 per Jar.

**THE MIDDLESEX BANKING**

**MIDDLTOWN, CONN.**

**Capital Stock, Paid up, \$100,000.**

**6 DEBENTURE BONDS**

And Mortgage Notes Guaranteed. Interest payable at National Bank of the Republic, N. Y. Life Insurance Agents and Trust Co., Phila. Philadelphia, Broadway, Union Bank, Boston. Under same supervision Savings Banks. Chartered 1872. Amount of standing obligations Limited by Statute.

**A WINTER IN EUROPE**

A party sails Dec. 29 for the South of France, Italy, Sicily, and other delightful resorts. A Second Party for Egypt, Turkey, Greece, and the Nile. The chief countries and cities of Europe, sailing date, and prices for Circles E. TOURJEE, Franklin Sq., Boston.

**CURE FOR DEAF**

By Dr. C. F. B. Williams. Complete Ear Cure. No Pain. No Danger. No Cost. Send for Circular. Write to Dr. C. F. B. Williams, 100 Nassau St., New York City. Or call on H. HUSCO, 853 Broadway, N. Y. Name taken.

**A SOLID 9 PER CENT**

Annual Dividend paid quarterly. Bonds on production approved by Tacoma National Bank. Best of Investment. Correspondence Solicited. Address ALLEN C. MASON, Tacoma Wash.

**ZION'S HERALD**

**Price, \$2.50 Per Year**

**Specimen Copies Free.**

It contains an average of Forty-two columns of reading matter each week.

**Change of Address.**

Subscribers when ordering their address change must be careful to give the name of the office which the paper has been sent, as well as the address to which they desire it to be sent.

**Date of Payments.**

The name of each subscriber is printed on separate notice every week, and the date following names indicates the year and month to which payment is due. If the date does not correspond with the latter named, the subscriber should notify the Editor immediately.

**Discontinuances.**

Subscribers wishing to stop a paper or change direction, should be very particular to give the name of the post-office to which it has been sent, so that we may be able to reach it.

**Correspondents.**

No compensation allowed for articles forwarded for publication, unless solicited by the editor.

**Rates of Advertising,**

Per solid line, Agate type.....\$20.00  
Business notices.....\$10.00  
Reading notices.....\$5.00

**Address**

**A. S. WEED, Publisher,**

**36 Bromfield St., Boston.**



## CONTENTS.

THE OLYMPIAN. Intellectual Growth in the Ministry. — The Ten Best Books. — From Zion to Swedenborg. — A Recent Utterance of Bishop Foster. — "Prohibitory Law and Personal Liberty."	163
Miscellaneous.	
Cottage City Camp-ground, Martha's Vineyard. — A Bill of Marble. — For the Still Hour. — Chicago Letter. — General Methodist Items. — "Spikes" and "Indignation." — General Religious Items.	166
The Book Table. — Magazines and Periodicals. — From Southern California. — Advertisements.	167
Editorial.	
The Runnymede of Liberty. — Do Something! — The International Policy of the Vatican. — EDITORIAL NOTES. POINTS. PERSONALS. BRIEFS. THE CONFERENCES.	168
The Conferences.	
Business Notices. — HERALD Calendar. — Church Register, Marriages, Advertisements.	169
The Family.	
Original and Selected Poems. — Thoughts for the Thoughtful. — Dreaming. — About Women. — The Conversion of Lawrence H. H. — A Letter. — General Methodist Items. — "Spikes" and "Indignation." — General Religious Items.	170
The Sunday-school.	
The New Five Years Pastorate Obituaries. Advertisements.	171
Review of the Week.	
THE CONFERENCES. Reading Notices, etc. — Advertisements.	172

## Zion's Herald.

WEDNESDAY, AUGUST 22, 1888.

## THE RUNNYMEDES OF LIBERTY.

The advance of liberty in America has been secured by a succession of Runnymedes, or uprisings of the people. It has been attained at the price of struggle with obstacles and foes. No single battle has completed the work: It has been a campaign of engagements — the migration, the planting in the wilderness, the struggle with the French, the resistance against taxation, in the height of which in 1774, President Stiles wrote, in his prophetic way, "There is to be another Runnymede in New England." At the new Runnymede, Jefferson spoke the determinative word, July 4, 1776, in the immortal Declaration of Independence. It was the bugle blast of freedom whose notes have been heard around the world. It forever emancipated the country from the civil control of Great Britain. At Appomattox, where the slave-power fell, America found a greater Runnymede. Another, still more magnificent and determinative, is near at hand, waiting for some new Jefferson to speak the word which shall rid America of the ecclesiastical-civil ills and schemes imported from Europe and becoming established on our soil. Though among us, they are not of us; and the strange plant which Liberty has not planted, shall be rooted up and destroyed. The people are slow to move, long-suffering, but in the end they will take the case in hand and deal summary justice to the sly and slimy enemies of the Republic. The longer the delay the more signal will be the final overthrow.

## DO SOMETHING!

The moral of the life of General Sheridan may be put into these two practical and emphatic words. Sheridan possessed the genius of doing something. No extremity of battle or threatened defeat, no grouping of apparently insurmountable obstacles was so forbidding but that he saw the most practicable way of deliverance and then threw his whole soul into accomplishing just that thing. That is the genius of the most successful and useful type. It was just this — the ability to do the seemingly impossible — that carried him to Winchester on that crucial day. Sheridan never waited for ideal conditions. He did not concentrate his gaze upon the difficulties in the way and demand their removal as a preliminary to what was required of him, but seeing, with prophetic eye, what most needed doing, he sprang to that specific object. There was a kind of inspired tact about him; He always saw what needed to be done, and he always did it. Some one has written this discriminative word of him: —

"He possessed a splendid tactical ability; he counted his chances; he was fertile in resource; he was quick to see the weakest point in an enemy's defence, and to turn it to his own advantage; he had a singular genius for the quick handling of his men and for getting the best out of them, and a no less remarkable ability for extricating himself from a dangerous situation. His fertility of resource, indeed, and his ready adaptability to the unforeseen emergency often served him in good stead, and turned defeat into victory."

It is noticeable also, in happy comparison, that Grant possessed this quality of doing something. Lincoln appreciated it at once, in contrast with the disposition to delay which had been shown so conspicuously by McClellan, Fremont, Buell, and Halleck. These men wearied Lincoln with their descriptions of the difficulties and insurmountable obstacles in the way of active engagements. These men were always getting ready for great victories; Grant was always doing something and winning the victories. President Lincoln's private secretary, in the *Century Magazine*, brings out this great fact in the life of Grant: —

"Any one reading over his letters of this first period of his military service is struck by the fact that there is something was always accomplished. There was absence of

excuse, complaint or delay; always the report of a task performed. If his means or supplies were imperfect, he found or improvised the best available substitute; if he could not execute the full requirement, he performed as much of it as was possible."

Napoleon possessed this same genius for doing something. It made him the unrivaled successor of Alexander and Hannibal. The Corsican sent his engineer, Marescot, to explore the wild pass of St. Bernard. "Is it possible to ascend?" said Napoleon. "Barely possible," was the answer. "Very well," said the strategist, "Advance!" and putting himself at the head of his army the Alps were scaled.

In the militant church of God, the qualification most needed is this — to do something. There are ministers who are clerical martines. They are always drilling their forces in preparation for some great conquest, but are never ready to attempt it. There are others, earnest, faithful men who desire to do great things, but have such a telescopic eye for obstacles that the work of the church where they chance to be stationed is utterly hopeless. "Nothing can ever be done in that place," that good man does not know the fact that the quality most needed with him is that so remarkably shown by the renowned trinity mentioned — the genius to do something.

Some one has said that Moses commanded the Israelites to go forward, and that the march must have actually commenced before the waters of the Red Sea had parted. We are certainly to take the initiative in doing something to advance the work of the church. More of the disposition of the four friends who brought the paralytic to Christ, is needed in our churches. They were determined that the invalid should be laid at the feet of Jesus. But a roof was in the way. Then the roof must be removed. It was done, and the friend healed. Do something! Do something! Put the emphasis on both words.

## THE INTERNATIONAL POLICY OF THE VATICAN.

The Vatican is just now playing an important game on the international chess-board, and is making its best efforts to use one power against another in furthering its schemes in the European constellation. To-day it uses the political divisions of Italy; and tomorrow will meddle with the antagonisms between Poland and Russia, or England and Ireland; and if perchance, as in the latter case, it finds that it has gone too far, it will deftly give some other exposition to its utterances, under the pretext that it has been misunderstood.

But in all stages of the game we safely assume that neither party has in reality any real confidence in the other, and that both are working from purely selfish motives. It is asserted that in the negotiations between Russia and the Vatican the main purpose is to settle certain points in the liturgy that seem to encroach too much on the claims of the Holy Synod of Russia; whereas, the effect of the policy is to gain for the Vatican an influence over Polish Catholics in case of war. The Poles are as unpleasant a factor in Russia as they are becoming among us, for they mix their religion with their politics in a very aggressive way, and thus become an element of discord in all communities where they are numerically strong.

The policy of the Vatican towards France is quite different, from the fact that, in spite of all that is said and done, France is a Catholic country, especially in its foreign relations; while its special policy in Italy is a double one, namely, to keep it at variance with itself and to destroy its cordiality with Germany. For this reason Rome has been held so long as the papal city largely from the influence of France, and that country would now, if it were possible, send another papal garrison to Rome to sustain the Vatican in its struggle with the Savoy dynasty. But the Napoleonic policy was never an honest one towards the papal power, and France is now exasperated that a power which she long considered her vassal has become so strong as to play an important part in European complications, and above all, that she has become an ally of Germany.

It is a question more easily asked than answered, as to what conclusions the Vatican will reach when it comes to a final choice in the present conflict of interests among European nationalities. The very uncertain condition of French affairs, the decided hostility of present rulers towards the Catholic church, the fanatical hatred of the Greek church towards every other Christian faith, the strong political antagonism of Russia to the Austrian Empire, which is justly regarded by Rome as her main support in Europe — all these things tend greatly to complicate the situation of the Vatican.

As the Polish question in Russia has caused the Vatican to meddle with the affairs of that empire, so in England the Irish question has involved Rome in an almost inextricable net. We do not suppose that Rome is so specially anxious to smooth the path for England, any more than in Germany she would subject the church to the least discomfort for the real good of Germany. No, the matter that she really has at heart is to rule all that she can without coming into conflict with the temporal rulers of the realms. What Rome evidently most likes is that each nation shall desire her interference as a means of settling differences, and then she demands her price for services rendered.

But the greater care and foresight are here demanded, as Rome is not indifferent to the "no-popery" cry in England and Scotland, while she does not lightly esteem the efforts of the

Irish people for personal liberty. The Vatican will not be so foolish as to compromise itself with the entire Irish nation in order to gratify Lord Salisbury any more than it intends to make the Curia a sacrifice in order to assist the "Grand Old Man" in scattering confusion throughout the English camp. The Vatican is shrewd enough to know how to divide and conquer, and what her diplomats have not learned in the line of perplexing the enemy is scarcely worth knowing.

In nationalities where the papal power does not meet a purely or predominantly clerical government, as for example in Belgium, there it toys in marked manner with the social questions, and expresses great anxiety for the welfare of the tolling masses, as may be seen in the circulars of Cardinal Manning and Gibbons. Witness, for instance, the great desire of the church to draw the people away from the Masonic and other secret fraternities. And nowhere can the sincerity of these pretensions be better studied than in Belgium, where, as a result of recent elections, the governmental power is assured for a long period. Here the theories of Manning and other clerical philanthropists might well be brought into practice, for nowhere have the ill treatment and exploitation of the masses been carried to greater excess than in this same country under the clerical rule. But this social and clerical hypocrisy is here seen in its true light, where the church now stops its ears to its own voice. Look where we will, the policy of the church, whatever phase it may assume, is the same — self-aggrandizement.

## EDITORIAL NOTES.

**Too Credulous.**  
It is frivolous as well as dangerous to believe too much. This is true in social, political and religious life. It is amazing the credulity with which so many of our people accept the most absurd notions relative to political parties and prominent politicians. The more base and extravagant the accusation the more readily it is believed. With a large class of citizens confidence in the integrity of our public men is shattered. This is a mistaken impression, wrong and unjust. The majority of our public servants are honest, patriotic, noble men.

Perhaps in no respect is there such wrong done as in the general impression entertained relative to the character, life and purposes of our representatives in Washington. The word most generally heard is a flippant taunt and criticism, as if they were impure and useless men. As a whole, they are eminently worthy and faithful servants of the people whom they represent. We have recently had unsolicited but unquestionable testimony to this fact. Hon. John D. Long, who voluntarily retired from public life, is now said to say this needed word of his colleagues: —

"However obnoxious their views may sometimes be to your judgment, this is substantial; a body of good and true men, especially zealous to promote the welfare of the people, and I appreciate the accuracy of the designation when I witness the untiring energy with which they discharge the innumerable calls of their masters, and thus give a convincing illustration of the wisdom of basing tenure of office on good behavior."

And Senator Palmer, of Michigan, almost simultaneously bore testimony still more emphatically to the same fact: —

"No matter how fast or smart a public man may be," said the senator, "he is always under some sort of suspicion of wrong-doing. The only lobbying I have ever seen done in Congress is legitimate and open. I have waited patiently these five years for somebody to approach me with a bribe or threaten improper request for legislation, but neither one nor the other has ever come. Then they talk about senators buying their way to the Senate. I do not believe that more than six senators can be named who have paid anything but legitimate and necessary expenses in order to secure their election."

It is time that the American people are disabused of the impression that the man who goes to Washington necessarily parts with honor, sobriety and a good name. There is no limit, too, to the ridicule printed to those who hold government office as an inefficient and worthless class. As a whole they are reputable men and women, doing laborious and faithful service. Do not then believe too much. Do not characterize the many by the sins of the few. Be not too credulous!

## From Italy.

Very pleasant memories of a Sabbath in Rome, one year ago, were awakened by a communication received from Miss Emma M. Hall, who represents the Woman's Foreign Missionary Society in Italy. The loyalty to Christ which this representative manifested still lingers as an inspiration. Such women are to have a large part in the spiritual redemption of Italy. Romanism is most strongly entrenched in the heart of woman, and especially the mothers of that land. The Catholic women are sacredly attached to the traditional heritage and teaching of the ages. The symbolism and ritual of the cathedrals fascinate woman, and she is there most numerous and frequently for worship. She bows willingly to authority, and reverences the priestly. Protestantism must therefore do its work largely with the sex, and it must commence with childhood. The Christian woman is the greatest need of Italy. Pray, therefore, the Lord of the harvest to send such laborers into that classic land.

For the gratification of our readers we make place for some sentences of this interesting letter: —

"Dr. Vernon withdraws from the Mission and returns with his family to the United States. It is a great loss to the work, and I lose in me, experienced counselors, warm friends. I shall be much more lonely here at Rome, and often shall wish them back. Does it not seem strange — their departure leaves me the only representative in the Mission! And I have only two years and a half of experience."

"I fancy your visit here last year gave you new interest in all you saw in the papers in regard to the Pope's jubilee. The Pope has continued greatly dissatisfied with the present condition of things; continues to lament his 'imprisonment,' his deprivation of temporal power, etc., and every little while makes some effort to secure a restoration of it. The government is growing more firm. Several important laws have been passed, and the spring and other reforms are promised. Oh that the Spirit of God would open the eyes of these bewildered multitudes and reveal to them His blessed, simple truth! Pray for Italy!"

## POINTS.

— Bishop Newman preaches at Ocean Grove to eight thousand people.

— General Flak will soon speak in Vermont, New Hampshire and Massachusetts.

— Mr. P. M. Arthur, chief of the Brotherhood of Locomotive Engineers, is a prominent Cleveland Methodist.

— The Mormons purchased 400,000 acres of land in Mexico.

"A text floating in a vast quantity of weak soup" is the way in which the Bishop of Carlsruhe ventures to describe certain sermons.

— Prof. Drummond recently said: "The only property a man need be anxious to possess is character."

— Chaplain McCabe donates a large number of valuable volumes to Syracuse University.

— Finney used to say: "Christians, you are the world's Bible."

— Rev. Dr. John Baeson, ex-president of the University of Wisconsin, is to make speeches in the interest of the Prohibitory party, in Western Massachusetts.

— "Fear nothing but sin," said John Wesley.

— "Homiletical vivisection" is the term with which the editor of a religious journal characterizes the treatment of a certain text.

— A saintly Christian woman well said: "It is a part of my religion not to disturb the religion of others."

— Blain's says the right word at the right time, and says no more.

— If the soul could be photographed like the face, what resemblance would it bear to the Christ life?

— Rev. Hugh Price Hughes pleads for the union of Wesleyan Methodism, and says: "A disunited Methodism cannot stand against persecuting sacerdotalism on the one hand, and crushing indifference on the other."

— The saloon is the blatant crime of this modern age. What part has the reader in its extinction?

— The sin of the Laodiceans was simply that of indifference, and yet it received sternest rebuke.

— It is a happy omen that many of the wealthiest people of the land are the most charitable.

— Russell Sage accounts for his youthful and vigorous old age in the fact that he "never worries about results."

— It is true that "we must take people as we find them," but it is our business to leave them a great deal better.

— The very house in which Tom Paine wrote "The Age of Reason," is now the property of a good Methodist class-leader.

— The press on which "The Age of Reason" was printed is now in Geneva, and is used for nothing but to print Bibles.

— The loftiest figure on that wonderful structure of St. Mark's, at Venice, is Jesus Christ. In his hand is an open Bible.

— Bismarck, the imperious and autocratic, obeys with child-like docility his medical adviser, who forbids the lifelong and free use of wine.

— Our mission lies largely in the faithful discharge of the obligations lying nearest to us.

— Twenty-eight thousand of the 37,000 new members added to the New York Baptist Churches in the past eight years came from the Sunday-schools.

— Seventy-four counties of Missouri are without saloons. The West and South are surpassing the East in the sturdy and heroic self-reliance.

— To love God and to love men supremely, the Christ said, was the base and limit of human obligation.

— "Show me thy faith without thy works, and I will show thee by my works."

— Unitarianism is experimenting with one foreign missionary in Japan.

— "You may be nearer to Christ than you think. Those men who went stumbling along the road to Emmaus, weeping and mourning their Christ was gone, poured into His very ear the tale of their bereavement."

— John Wesley always characterized his preachers as "his helpers" — the most fitting name.

— Paul assures the Corinthians that he is a helper of their joy.

— Lincoln once said that his chief desire was that the world might be a little better by his stay in it.

## PERSONALS.

— The California letter, on the 31 page, from Rev. W. M. Sterling, was written at our request, that our readers might have a reliable and discriminating statement relative to that country, its climate, churches, morals, etc.

— The action of the late General Conference in regard to the extension of the ministerial term receives another endorsement by the Washington St. M. E. Church, Poughkeepsie, N. Y., one of the largest and most influential among the Hudson. The official board have unanimously invited the present pastor, Rev. Dr. W. F. Hatfield, to continue his relation to the church for the fourth year. Dr. Hatfield is an alumnus of Wesleyan and of Boston Theological Institution, and is well known in New England.

— Rev. H. E. Foss, pastor of the Trinity M. E. Church, Jacksonville, Florida, is spending his vacation in the North. On account of the epidemic in that city the churches are closed until its fever abates, and as Mr. Foss' vacation is thus likely to be somewhat long, he will be glad to lecture, preach or supply as may be desired. He may be addressed at Lewiston, Me., No. 151 Nichols Street.

— Rev. M. M. Parkhurst, now in his second year in College Church, Greenacres, Ind., has been invited to take the pastorate of Meriden St. Church in Indianapolis.

— The Southern California Advocate says: "South Pasadena has recently put in a 1,400 pound church bell at a cost of \$300. This and other signs of energy and progress are manifest in that pretty young city. Rev. A. W. Banker is pastor."

— Rev. David Smith, who opened the recent General Conference of the African M. E. Church, is said to be the oldest preacher in the world. He is 104, and has been a professing Christian for ninety years.

— Bishop Foster's address on church work at the Conneconic Convention at Hamilton camp-ground, is said to have been most eloquent and impressive.

— Prof. L. T. Townsend, D. D., returns from Chautauque and other summer assemblies where he spoke with characteristic eloquence and emphasis upon "Judaism and Public Schools," and is now at Edgartown, Mass., his summer home.

— Hon. J. F. Almy will say his final word in answer to the last article of Prof. C. C. Bragdon, in our next issue.

— Rev. M. G. Prescott is visiting friends in Boston and vicinity. He is still hard at work for the M. E. Church, at Eastport, Me. The terrible fire of October, 1886, nearly crushed this church, but the people have done nobly. The debt of \$2,400 has been reduced to only \$1,300. Credit to whom credit is due! Let all who possibly can, lend a helping hand, and send at once to the pastor, Rev. M. G. Prescott. All money letters received for this purpose will be acknowledged in Zion's Herald.

— One of the mummies given to Hon. S. S. Cox by the khedive of Egypt: was unwrapped at the Round Lake Assembly. Bishop Newman delivered one of a series of archeological

lectures. The mummy is at least 3,500 years old. The teeth and finger nails were intact, and also the hair on the dress.

— Dr. Parker, of London, invited Mrs. Booth, of the Salvation Army, to occupy his mid-day service in his church on a recent Thursday. The edifice was filled, and this woman, called of God to declare His truth as much as any minister of the New Testament, spoke with great vigor and eloquence upon the methods of saving the lost.

— We heard Bishop Vincent say at Framingham, that he had come to gauge personal religion by the measure of helpfulness extended to others. That word had the practical, modern ring in it.

— This reminds us of President Gates' closing word to the graduating class at Rutgers: "Be helpers of men. You must study more assiduously to be useful, for all men who succeed in life are lifelong students of that in which they succeed! You must put into your life more of self-sacrifice; for it is only by serving others that you can truly be their king."

— Rev. Dr. Robbins, pastor of the Beacon Presbyterian Church, Philadelphia, preached for Rev. Geo. A. Pinney at Pomfret, Aug. 12, a remarkable sermon on "Immortality" to a full audience.

— Rev. J. W. Bemis, of the Vermont Conference, is supplying the pulpit of the Methodist church at Newtonville, during the vacation of the pastor.

— The many friends of Dr. Tourje, of the N. E. Conservatory, will cordially condole with him in his recent severe bereavement occasioned by the death of his mother at East Greenwich, R. I. The death of this friend of our preachers, this mother in Israel, is more than a local loss to our church. The obituary will appear in due time.

— We have recently had some striking but pleasant coincidences on the pages of the Herald. In a late issue Rev. G. B. Spaulding, D. D., and Rev. R. H. Howard, classmates at Burlington University, came together, purely by accident, as contributors to the same page. A few weeks since, also, Rev. Chas. A. Littlefield and Fred E. Tasker, equidistant at Wesleyan University, came together on the same page in able articles.

— Rev. F. J. Wagner, formerly of the New England Conference, has been elected to the presidency of the Centenary Biblical Institute, Baltimore, Md., and will take up his residence in that city in November.

— We have arranged for the series of articles upon eminent women in our Methodism as follows: "Susanannah Wesley," by Mrs. J. M. Durall; "Barbara Heck," by Mrs. E. M. Scott; "Phoebe Palmer," by Mrs. E. M. Smith; "Annie Wittenmeyer," by Miss Virginia Forrest; "Dr. Clara Swain," by Mrs. G. M. Smiley; "Frances E. Willard," by Miss Amanda Wilson. These articles, with the series upon the eminent men of our Methodism, will make a most interesting résumé of the history of the church. We shall print the article upon Mrs. Wesley as the first of the series, and then alternate in authorship between the ladies and gentlemen until all are published. The papers are most carefully and critically prepared. We shall leave our readers to say which sex excels in the matter of authorship, although we have already formed a decided opinion as to the merit in the case. It may be that we shall ask our readers to express their opinion.

— Rev. S. F. Jones, of Evanston, is at Cottage City.

— We have asked several eminent educators and teachers in our Methodism to express an opinion, briefly, as to the "Ten Best Books." Rev. J. O. Peck, D. D., answers very pertinently and helpfully on our first page.

— Old friends in New England are very glad to greet Rev. Alfred Noon, A. M., president of Little Rock University.

— Rev. W. N. Brodbeck is receiving an ovation from his old charges. We are very glad that it is a noticeable by his old parishioners that his characteristic zeal has not abated during his stay in the East. The *Urbanian Daily Citizen* has the following paragraph: —

"Three thousand persons assembled at three o'clock to greet Bishop Warren, and fully as many were there in the evening to hear Rev. W. N. Brodbeck, whose sermon was straight from the shoulder to the sinner. It was such a sermon as one would have expected to hear in the work, making that very meeting the proper time and place to join the forces of the Lord, and then alternate in authorship between the ladies and gentlemen until all are published. The papers are most carefully and critically prepared. We shall leave our readers to say which sex excels in the matter of authorship, although we have already formed a decided opinion as to the merit in the case. It may be that we shall ask our readers to express their opinion."

— It is a fact that should not be forgotten during the agitation of the public-school question, that Rome under the absolute control of the Pope had no public schools, but now there are fifteen thousand children attending the public schools. Is the papacy to be successful here, when suffering such signal defeat within the reach of its own shadow?

— Mr. Morgan Harvey, an eminent Christian layman of London, in a speech at St. James Hall recently, told a story of a blind man standing on the curbstones at the Exchange, and stretching out a hand imploringly. The man was waiting, and dumbly asking, to be led across the perilous thoroughfare. When the audience cheered his pathetic "Of course, I led him across," Mr. Harvey, who is no booster, and incapable of egotism, simply added, "There is not one of you who would not have done the same."

The speaker was very generous in his estimate of the helpful spirit of his hearers — we think over much. It is too rarely the case, and shows a great lack in "applied Christianity," that women and men are so reluctant to be put to inconvenience to help the helpless.

— "The training of a child should begin a hundred years before he is born," is Oliver Wendell Holmes' way of stating the importance of heredity. There is a history behind as well as one before, which it concerns us to know something about. The physical, mental and moral inheritance derived from the tenth ancestor colors and qualifies, for good or evil, our own fate. We are not simply the product of to-day, or yesterday; we are also projections from the distant past. Our ancestors, as by a kind of magic transmigration, re-appear and act again their part in us. There is something in blood. It may help or hinder. It is our duty to utilize the flow of generous, and to neutralize the influence of bad, blood.

— Dr. Talmage writes this characteristic word of the press in the last Sunday Magazine: "The great final battle between truth and error, the Armageddon, I think, will not be fought with swords and shells and guns, but with pens — quill pens, steel pens, gold pens, fountain pens — and before the pens must be converted. The most divinely honored weapon of the past has been the pen, and the most divinely honored weapon of the future will be the pen; prophets' pen, and evangelists' pen, and reporters' pen, and authors' pen — God save the pen! The wing of the Apocalyptic angel will be the printed page. The printing-press will roll ahead of Christ's chariot to clear the way." It is a significant omen when one such distinguished divine appreciates the omnipotent power of the press as the precursor and ally of Christianity.

— The editor was privileged to supply Lynn Common Church, last Sabbath. It was the first time he ever entered this magnificent structure. There was an unusually large audience for the season, especially considering the fact that it was the Sabbath of the camp-meeting at Hamilton. The singing was excellent and inspiring; we have not heard better in any of our churches. The royal way in which the people greet the preacher at the close of the service is a model for our Methodism. Happy is the man who ministers in that pulpit!

— We shall devote the first page of our next issue to a full report of the addresses and sermons at the remarkable series of meetings during camp-meeting week at Cottage City.

— Our missionary secretaries have issued a pamphlet, entitled "Coals of Fire from off the Missionary Altar," making most inspiring and eloquent excerpts from the best addresses made on the subject of missionaries. The publication is timely and helpful. We advise our people to secure this valuable monograph at once. Address 805 Broadway, New York.

— Chaplain McCabe, at the conclusion of a private letter, says, in his condensed fashion: "Just in from Colorado. Did not get to their Conference, but heard glowing reports. Great spiritual power. Advance upon every side. Missionary collection \$800 ahead of last year."

— It is a fact that should not be forgotten during the agitation of the public-school question, that Rome under the absolute control of the Pope had no public schools, but now there are fifteen thousand children attending the public schools. Is the papacy to be successful here, when suffering such signal defeat within the reach of its own shadow?

— Mr. Morgan Harvey, an eminent Christian layman of London, in a speech at St. James Hall recently, told a story of a blind man standing on the curbstones at the Exchange, and stretching out a hand imploringly. The man was waiting, and dumbly asking, to be led across the perilous thoroughfare. When the audience cheered his pathetic "Of course, I led him across," Mr. Harvey, who is no booster, and incapable of egotism, simply added, "There is not one of you who would not have done the same."

The speaker was very generous in his estimate of the helpful spirit of his hearers — we think over much. It is too rarely the case, and shows a great lack in "applied Christianity," that women and men are so reluctant to be put to inconvenience to help the helpless.

— "The training of a child should begin a hundred years before he is born," is Oliver Wendell Holmes' way of stating the importance of heredity. There is a history behind as well as one before, which it concerns us to know something about. The physical, mental and moral inheritance derived from the tenth ancestor colors and qualifies, for good or evil, our own fate. We are not simply the product of to-day, or yesterday; we are also projections from the distant past. Our ancestors, as by a kind of magic transmigration, re-appear and act again their part in us. There is something in blood. It may help or hinder. It is our duty to utilize the flow of generous, and to neutralize the influence of bad, blood.

— Dr. Talmage writes this characteristic word of the press in the last Sunday Magazine: "The great final battle between truth and error, the Armageddon, I think, will not be fought with swords and shells and guns, but with pens — quill pens, steel pens, gold pens, fountain pens — and before the pens must be converted. The most divinely honored weapon of the past has been the pen, and the most divinely honored weapon of the future will be the pen; prophets' pen, and evangelists' pen, and reporters' pen, and authors' pen — God save the pen! The wing of the Apocalyptic angel will be the printed page. The printing-press will roll ahead of Christ's chariot to clear the way." It is a significant omen when one such distinguished divine appreciates the omnipotent power of the press as the precursor and ally of Christianity.

— The editor was privileged to supply Lynn Common Church, last Sabbath. It was the first time he ever entered this magnificent structure. There was an unusually large audience for the season, especially considering the fact that it was the Sabbath of the camp-meeting at Hamilton. The singing was excellent and inspiring; we have not heard better in any of our churches. The royal way in which the people greet the preacher at the close of the service is a model for our Methodism. Happy is the man who ministers in that pulpit!

— We shall devote the first page of our next issue to a full report of the addresses and sermons at the remarkable series of meetings during camp-meeting week at Cottage City.

— Our missionary secretaries have issued a pamphlet, entitled "Coals of Fire from off the Missionary Altar," making most inspiring and eloquent excerpts from the best addresses made on the subject of missionaries. The publication is timely and helpful. We advise our people to secure this valuable monograph at once. Address 805 Broadway, New York.

— Chaplain McCabe, at the conclusion of a private letter, says, in his condensed fashion: "Just in from Colorado. Did not get to their Conference, but heard glowing reports. Great spiritual power. Advance upon every side. Missionary collection \$800 ahead of last year."

— It is a fact that should not be forgotten during the agitation of the public-school question, that Rome under the absolute control of the Pope had no public schools, but now there are fifteen thousand children attending the public schools. Is the papacy to be successful here, when suffering such signal defeat within the reach of its own shadow?

— Mr. Morgan Harvey, an eminent Christian layman of London, in a speech at St. James Hall recently, told a story of a blind man standing on the curbstones at the Exchange, and stretching out a hand imploringly. The man was waiting, and dumbly asking, to be led across the perilous thoroughfare. When the audience cheered his pathetic "Of course, I led him across," Mr. Harvey, who is no booster, and incapable of egotism, simply added, "There is not one of you who would not have done the same."

The speaker was very generous in his estimate of the helpful spirit of his hearers — we think over much. It is too rarely the case, and shows a great lack in "applied Christianity," that women and men are so reluctant to be put to inconvenience to help the helpless.

— "The training of a child should begin a hundred years before he is born," is Oliver Wendell Holmes' way of stating the importance of heredity. There is a history behind as well as one before, which it concerns us to know something about. The physical, mental and moral inheritance derived from the tenth ancestor colors and qualifies, for good or evil, our own fate. We are not simply the product of to-day, or yesterday; we are also projections from the distant past. Our ancestors, as by a kind of magic transmigration, re-appear and act again their part in us. There is something in blood. It may help or hinder. It is our duty to utilize the flow of generous, and to neutralize the influence of bad, blood.

— Dr. Talmage writes this characteristic word of the press in the last Sunday Magazine: "The great final battle between truth and error, the Armageddon, I think, will not be fought with swords and shells and guns, but with pens — quill pens, steel pens, gold pens, fountain pens — and before the pens must be converted. The most divinely honored weapon of the past has been the pen, and the most divinely honored weapon of the future will be the pen; prophets' pen, and evangelists' pen, and reporters' pen, and authors' pen — God save the pen! The wing of the Apocalyptic angel will be the printed page. The printing-press will roll ahead of Christ's chariot to clear the way." It is a significant omen when one such distinguished divine appreciates the omnipotent power of the press as the precursor and ally of Christianity.

— The editor was privileged to supply Lynn Common Church, last Sabbath. It was the first time he ever entered this magnificent structure. There was an unusually large audience for the season, especially considering the fact that it was the Sabbath of the camp-meeting at Hamilton. The singing was excellent and inspiring; we have not heard better in any of our churches. The royal way in which the people greet the preacher at the close of the service is a model for our Methodism. Happy is the man who ministers in that pulpit!

— We shall devote the first page of our next issue to a full report of the addresses and sermons at the remarkable series of meetings during camp-meeting week at Cottage City.

— Our missionary secretaries have issued a pamphlet, entitled "Coals of Fire from off the Missionary Altar," making most inspiring and eloquent excerpts from the best addresses made on the subject of missionaries. The publication is timely and helpful. We advise our people to secure this valuable monograph at once. Address 805 Broadway, New York.

— Chaplain McCabe, at the conclusion of a private letter, says, in his condensed fashion: "Just in from Colorado. Did not get to their Conference, but heard glowing reports. Great spiritual power. Advance upon every side. Missionary collection \$800 ahead of last year."

— It is a fact that should not be forgotten during the agitation of the public-school question, that Rome under the absolute control of the Pope had no public schools, but now there are fifteen thousand children attending the public schools. Is the papacy to be successful here, when suffering such signal defeat within the reach of its own shadow?

— Mr. Morgan Harvey, an eminent Christian layman of London, in a speech at St. James Hall recently, told a story of a blind man standing on the curbstones at the Exchange, and stretching out a hand imploringly. The man was waiting, and dumbly asking, to be led across the perilous thoroughfare. When the audience cheered his pathetic "Of course, I led him across," Mr. Harvey, who is no booster, and incapable of egotism, simply added, "There is not one of you who would not have done the same."

The speaker was very generous in his estimate of the helpful spirit of his hearers — we think over much. It is too rarely the case, and shows a great lack in "applied Christianity," that women and men are so reluctant to be put to inconvenience to help the helpless.

— "The training of a child should begin a hundred years before he is born," is Oliver Wendell Holmes' way of stating the importance of heredity. There is a history behind as well as one before, which it concerns us to know something about. The physical, mental and moral inheritance derived from the tenth ancestor colors and qualifies, for good or evil, our own fate. We are not simply the product of to-day, or yesterday; we are also projections from the distant past. Our ancestors, as by a kind of magic transmigration, re-appear and act again their part in us. There is something in blood. It may help or hinder. It is our duty to utilize the flow of generous, and to neutralize the influence of bad, blood.

— Dr. Talmage writes this characteristic word of the press in the last Sunday Magazine: "The great final battle between truth and error, the Armageddon, I think, will not be fought with swords and shells and guns, but with pens — quill pens, steel pens, gold pens, fountain pens — and before the pens must be converted. The most divinely honored weapon of the past has been the pen, and the most divinely honored weapon of the future will be the pen; prophets' pen, and evangelists' pen, and reporters' pen, and authors' pen — God save the pen! The wing of the Apocalyptic angel will be the printed page. The printing-press will roll ahead of Christ's chariot to clear the way." It is a significant omen when one such distinguished divine appreciates the omnipotent power of the press as the precursor and ally of Christianity.

— The editor was privileged to supply Lynn Common Church, last Sabbath. It was the first time he ever entered this magnificent structure. There was an unusually large audience for the season, especially considering the fact that it was the Sabbath of the camp-meeting at Hamilton. The singing was excellent and inspiring; we have not heard better in any of our churches. The royal way in which the people greet the preacher at the close of the service is a model for our Methodism. Happy is the man who ministers in that pulpit!

— We shall devote the first page of our next issue to a full report of the addresses and sermons at the remarkable series of meetings during camp-meeting week at Cottage City.

— Our missionary secretaries have issued a pamphlet, entitled "Coals of Fire from off the Missionary Altar," making most inspiring and eloquent excerpts from the best addresses made on the subject of missionaries. The publication is timely and helpful. We advise our people to secure this valuable monograph at once. Address 805 Broadway, New York.

— Chaplain McCabe, at the conclusion of a private letter, says, in his condensed fashion: "Just in from Colorado. Did not get to their Conference, but heard glowing reports. Great spiritual power. Advance upon every side. Missionary collection \$800 ahead of last year."

— It is a fact that should not be forgotten during the agitation of the public-school question, that Rome under the absolute control of the Pope had no public schools, but now there are fifteen thousand children attending the public schools. Is the papacy to be successful here, when suffering such signal defeat within the reach of its own shadow?

— Mr. Morgan Harvey, an eminent Christian layman of London, in a speech at St. James Hall recently, told a story of a blind man standing on the curbstones at the Exchange, and stretching out a hand imploringly. The man was waiting, and dumbly asking, to be led across the perilous thoroughfare. When the audience cheered his pathetic "Of course, I led him across," Mr. Harvey, who is no booster, and incapable of egotism, simply added, "There is not one of you who would not have done the same."

The speaker was very generous in his estimate of the helpful spirit of his hearers — we think over much. It is too rarely the case, and shows a great lack in "applied Christianity," that women and men are so reluctant to be put to inconvenience to help the helpless.

— "The training of a child should begin a hundred years before he is born," is Oliver Wendell Holmes' way of stating the importance of heredity. There is a history behind as well as one before, which it concerns us to know something about. The physical, mental and moral inheritance derived from the tenth ancestor colors and qualifies, for good or evil, our own fate. We are not simply the product of to-day, or yesterday; we are also projections from the distant past. Our ancestors, as by a kind of magic transmigration, re-appear and act again their part in us. There is something in blood. It may help or hinder. It















